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## Life and its Values.

If, with John Ruskin, we believe that all things have value only in so far as they avail towards life, then it seems essential that a re-valuation of many things should be instituted. Many persons have acquired a stock-in-trade which is comparatively worthless, since it does not make for life that is life indeed. And just as in business it is sometimes necessary to call in a valuer who can assign rightful values to things, so here, even more imperatively, it is desirable we should know our true wealth.

For is it not a fact of experience with us all that sooner or later we have to answer the question: "What is your Life?" The logic of circumstance, the pressure of private misfortune, anxiety in the present or with regard to the future—all these tend to produce feelings of unrest and discontent. Nor can we find mental ease or moral satisfaction until life is tested and its increment carefully appraised. "Is our Life really worth Living?" "What are its abiding joys?" "What are the things that in the testing times of life seem of no avail?"

To meet such vital crises men have tried to find in the things of the spirit someone analogous to the valuer in business concerns. There are persons whose own attitude to life, whose abiding hold of the things that really matter, set them apart for the service of mankind in its times of travail and stress. When such a one declares: "I am come that men might have life and might have it abundantly," the effect on those who hear is evident. To see life as he saw it, to value it as he valued it, is the inevitable and inspiring conclusion. How much then appears indifferent which once seemed so precious! As a consequence of the new value judgment which his leadership imposes, and the self-valuation which his service provokes, life loses much but gains infinitely more. Value attaches not to selfish but to social goods, manifests itself in inclusive rather than exclusive delights, and is most fully realised in the things unaffected by time or change.

Such a sense of real value would mean the true revival of religion. Salvation would receive a new connotation, having little to say of the salvation of the individual soul hereafter, but meaning much for the spiritual regeneration of life here and now. Eternal life, as Jesus understood it, would be a real experience, giving to things here and now their qualitative significance, and rendering of no account the things which do not avail towards man's highest and fullest life.

## Notes of the Month.

It is very gratifying to think that with the approach of the winter practically all our North of Ireland pulpits will be filled. Our last issue contained an account of the settlement of the Rev. John Begg at Downpatrick, and the beginning of September will see the Rev. A. L. Agnew, B.A., undertaking permanent duties at York Street. Throughout a long and trying period the members of the latter congregation have proved very loyal, and we sincerely hope that their dark days are now over and that the brightness of dawn will be theirs. We hope from this settlement, as from that at Downpatrick, the best possible results for minister and congregation.

* *

Many of our readers will be watching with keen interest the endeavour of the Ulster Unitarian Christian Association to make known the principles of our faith at Bangor. It is yet too early to estimate results, since the series of four Sunday School Services is only half over. But we are very glad to learn that the attendances at the first two services were distinctly encouraging. The Unitarian friends in the neighbourhood were well represented, while members of country and city Congregations also did their part in providing the visiting ministers with thoughtful auditors. The experiment was worth trying, whatever the permanent effect may be. We certainly hope that much may have been done to dissipate the general ignorance concerning our views. That, as we understand, was the object of the Association and not to imitate our opponents by attacking and misrepresenting the position of other believers.

* *

Reference is made elsewhere in this issue to the visit of representatives of our Churches across the water to attend the Temperance and Band of Hope Conference in Belfast. As these visitors are desirous of giving any help they can to our churches and institutions it is to be hoped that they may receive every encouragement in their praiseworthy zeal. With pleasant recollections of benefits received on former occasions from such visitors we are confident that our Temperance Committee will receive every support in its endeavour to utilise their services for the good of our cause here. We trust the fuller particulars given on our Temperance Page may be carefully noted.

* *

The Editor would express grateful thanks to Mr. Eustace Gordon for his kindness in seeing to the publication of the last monthly issue. Now that the holidays are over, and normal work is resumed, we would again appeal to correspondents to continue their hearty and regular co-operation. The more adequately the magazine reflects the varied activities of our church life, the more it is calculated to serve its primary purpose. Naturally, during the summer months there is less to record, but with the coming of autumn and winter our columns should be able to tell "of something attempted, something done" in every part of our constituency.

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*The Business Agent, the Rev. G. J. Slipper, earnestly asks for the early payment of all outstanding accounts for the Magazine. Some of these are now considerably over-due, and it would greatly facilitate the balancing of the accounts if prompt payment were the practice.*

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# Young People's Page.

## A STORY OF ST. CUTHBERT.

One of the most famous of English Cathedrals is equally noteworthy for its beautiful situation. This is Durham Cathedral, whose patron saint, St. Cuthbert, is said by some writers to have been born in Ireland. His tomb is in Durham itself and is one of its most prized possessions. As missionary the saint accomplished great things under most difficult conditions. As in so many similar cases his personality was even more influential than his preaching. How profoundly he changed the lives of rude people, barbarous in their habits, is the subject matter of many historical works. But it is beautifully brought out in one of a series of modern stories, published under the title of "Coniston Tales" by a modern artist. We learn how the saint had performed a work of charity for a poor woman and how through the fame of this deed men and women, formerly hard and unresponsive to his appeal, became his fellow-labourers in the building of a church. We let the author tell the story in his own words :—

"Now, when morning was come the noise of these doings had gone forth, and a great company was awaiting the bishop, of these who over-night had despised and rejected him. First, he went to the little church, and there did the service in right order. Then, standing in the door, he spoke to the people with that eloquence and divine persuasiveness which many a time softened stony hearts in the recesses of the Lodonian hills, and overawed the proud in the halls of Northumbrian lords and wealthy men and the satraps of the king.

"And when he had done speaking they all with one consent lifted up their voices, these kneeling to him and those lifting up rough hands to heaven. As if moved by I know not what heavenly inspiration, some brought wood and timber, others axes and saws; yea, even the children plucked broom for roofing; and in an incredibly brief space of time, the reeve leading the way and labouring among them, having laid aside his cloak and trappings of dignity, the posts of a new and greater edifice were sunk in the earth, and the frame as it were of a fair church and house of assembly for all them of the village was marked out. For a while the priest stood by as one bewildered, and then in faltering words, 'What do ye, my brethren'? he cried, 'and ye Romans in this labour on the Lord's day, in which it is not lawful to do any manner of work?'

"But the blessed Cuthbert looked smilingly upon him, saying 'Rebuke them not; for the Sabbath was made for man, and not man for the Sabbath. This is a work of mercy, and of necessity. It is a gladness and no labour, to build the Lord's house on the Lord's day.' And with that the priest himself, as if smitten with the contagion of fervour, threw down his encumbering garment at the bishop's feet, and fell to haling and dragging of timber until the sweat dripped from his temples.

"So cheerfully they wrought that by sunset the new house was roofed; and if not wholly finished nor a work of perfect architecture, still serviceable and ready to be consecrated: the which was done before the blessed Cuthbert took his way and went on his journey to the region of Cartmel.

"Now this is accounted the greatest miracle which St. Cuthbert did in the land. For to heal the sick is a great work, and to turn water into wine is a wonderful thing; but no man by human wit and science alone could impart to sordid souls the greatest of all spiritual gifts, as then, when by divine grace, and the working of heavenly might, he made churls charitable."

## Temperance Notes.

This is undoubtedly to be Temperance Month in Ulster, for the United Kingdom Band of Hope Union, at the invitation of the Irish Temperance Alliance, will hold their 51st Autumnal Conference in Belfast. It will last from Saturday, the 22nd, to Thursday, 27th. We suppose it would be more correct to say the Conference ends on the Wednesday, as the 27th is set apart for an excursion to the Giant's Causeway. The Conference was held in Belfast before—22 years ago.

The National Unitarian Temperance Association (N.U.T.A.) are sending over three delegates, Mrs. John Lewis, of Pontypridd; Miss Snowsill, of Stepney College, London, and Mr. F. A. Edwards, F.R.G.S. We are hoping to make good use of these three friends of Temperance while they are here, and they have expressed their willingness to help us as much as they can. Mr. Edwards was here with us, we understand, on the previous occasion. Our two delegates are the Revs. H. J. Rossington, M.A., B.D., and M. Watkins.

The official programme (which will be advertised in all the Belfast papers) will include a service in the Cathedral on Sunday morning, when His Grace the Archbishop of Armagh will preach the official sermon; services in the May Street Presbyterian Church, morning and evening; the Conference subject will be "Modern Methods in Band of Hope Work"—at least, that is to be known as the "key subject"—and addresses and papers will be given on the three following days. Among the speakers will be the Hon. Lady Barlow, Prof. Corkey, Prof. W. J. M'Allister, M.A., Dr. W. A. Chappell, M.P., Rev. R. Lee Cole—but see the full programme as advertised and you will find it hard to resist it, if only to hear the speakers.

On our own part we are arranging for a gathering in the First Presbyterian Church on the Sunday afternoon at 3-30, when the visiting delegates will address the young people (remember that "young people" refers to all those of youthful spirit!) Look out for fuller particulars and make them known.

We are also hoping to arrange meetings further afield, as the three delegates are willing to extend their stay here if required beyond the official days. This will give a chance to strengthen and encourage the work in one or other of our county churches.

There will be a week night Rally on Friday. It also will be advertised and will probably commence at 7-30 p.m. after a tea at 7. This will give us an opportunity of welcoming our visitors and showing them that enthusiasm for temperance work is still to be found in our body.

All temperance workers will make the best use they can of such a week, and undoubtedly they will gather much useful information, and many valuable "tips" for the coming winter work; not to mention the inspiration and encouragement always obtained from seeing and hearing so many others working in the same cause. Temperance to-day has entered the field of practical politics and the U.K. Band of Hope Union could not have chosen a more opportune time for their visit. May it have the support and success it deserves.

P. G.

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O Hidden Light, shining in every creature,
O Hidden Love, enfolding all in oneness;
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# MODERN CHURCHMEN AND UNITARIANS

## By S. H. MELLONE, M.A., D.Sc.

In January in the present year (1922) the Rev. Henry D. A. Major, Editor of **The Modern Churchman**, contributed to **The Hibbert Journal** an article designed to elucidate the views of Modern Churchmen by discussing the difference between their position and that of the Unitarians. This pamplet is a reprint, with a few omissions and additions, of an article by Dr. Mellone which appeared in the April number of **The Hibbert Journal** and offered some comments on Mr. Major's argument and an explanation of the Unitarian position. The Committee of the British and Foreign Unitarian Association have authorised its publication by the Lindsey Press in the present form **for wide distribution.**

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The PRESIDENT OF THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION (Mr. C. Sydney Jones), speaking at Newcastle, in November, "gladly recognized the increase of dignity and influence for our whole Movement resulting from the way in which *The Inquirer* is now being prepared and Published."

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## Pages from the Past.

PART IV.

SIR,

The Synod of Ulster met at Cookstown in 1828 and was indeed memorable. It was so closely packed that once seated it was impossible to move.

The Kirk was thoroughly alarmed, Orangeism was maddened, for were not these audacious heretics favourable to Catholic Emancipation and equal rights for all—for which the Synod itself had petitioned a few years previously.

A friend who was present, informed a clergyman well known to me that boards were laid across the aisles from pew to pew, and that seated on one of these was the Rev. J. Scott Porter, dangling his somewhat long legs. Mr. Porter had only recently been ordained in London.

First of all, the Ministers absent from the Strabane Meeting were called upon to vote upon the question of the Trinity as set forth in the Shorter Catechism. Thirty-eight voted "Believe"; two sent in their declarations of belief in writing; four voted "Not"; one withdrew; and three did not answer their names. The vote taken at Strabane was 117 Ministers voted "Believe"; two voted "Not"; eight declined voting.

When the question was put a Mr. Patton in sad and sepulchral tones elongating his second syllable, replied: "I cordially believe the doctrine." The Rev. D. White stood up and said in blithest tones, "I cordially **dis**believe the doctrine."

When the interrogatory was put to the Rev. James Lunn, of Carlingford, he replied, "I believe in One God, and One Mediator between God and man—the Man Christ Jesus." An elder called out "that was the pawkiest Arian of them all."

The celebrated "Overtures," eight in number, were then carried, and Cooke's "heart-probing" Committee appointed. I will trouble your readers with number three which reads: "That before any person be recognised as a candidate for the Ministry, he shall previously to entering a Theological Class be enjoined to present himself at our Annual Meeting to be examined by a Committee of this Synod, respecting his personal religion, his knowledge of the Scriptures, especially his views of the doctrines of the Trinity, Original Sin, Justification by Faith, and Regeneration by the Holy Spirit; and likewise as to his motives for offering himself a candidate for the sacred office of the Ministry, and that, should such examinant be found opposed to these doctrines, or appear to be destitute of vital godliness, he shall in no case be recognised as a candidate for the ministry of this Synod." Number five reads: "If any person thus licensed be afterwards found not to preach the doctrines of the Trinity, Original Sin, Justification by Faith, and Regeneration by the Holy Spirit, he shall not be continued in fellowship with this Body."

A Statement was also to be exacted as to their general views of the doctrines contained in the Westminster Confession of Faith.

Notice of these "Overtures" should have been upon the books for twelve months previously. They were to be prospective in their operation, and not to affect Ministers already ordained. But their effect, as intended, was to limit the choice of the people in electing their ministers. As Dr. Montgomery well put it, they reduced the choice of Ministers by the people to a mere name.

The testing Committee soon set to work. On September 2nd they examined at Cookstown eight licentiates, thirteen candidates for licence, and some students, endeavouring by some very searching questions to make sure of the orthodoxy of all, and adopting views of Conversion more in accordance with Methodism than Calvinism. They made particularly minute inquiries from the young men about the moment when the great change was felt. One of the questions asked was: "Are you in the habit of carrying a Bible in your pocket?" But, yet, it speedily transpired that not one of

the inquisitors had provided himself with a copy of the sacred volume. A copy had to be sent for before the examination could proceed. The setting up of this Committee was a declaration that Arianism should no longer hold a place in the Church. The friends of Liberalism in consequence met at Belfast. They had issued a circular moderate in tone and expression addressed to all who disapproved of the reactionary legislation and inviting them to a meeting to be held in the First Presbyterian Church, Belfast, for the purpose of drawing up a Remonstrance.

The invitation was very numerously responded to, so that the meeting had to be transferred to the Second House.

As the strife began in Newry, so a Newry gentleman, Isaac Glenny, presided, but hardly had the business commenced than Cooke, Stewart and others intruded. They had met in conclave after a Communion meeting at Connor, and Cooke *suo more* had fulminated against the circular and so a rumour had got abroad that the famous gladiator proposed to attend in person. The great spokesman on the side of Liberalism was of course Montgomery. After much wrangling and squabbling a series of resolutions was passed with the aid of Porter, Davies, Blakely and Malcolm. These resolutions condemned the new method of Inquisition, advocated the cause of religious liberty, and recommended the Synod to revert to the old methods of the past. The meeting as a whole was a powerful protest against the new legislation. It might seem that the most dignified course to adopt would have been to withdraw from the Synod at once, when the clear intention of Synod was to repress Arianism and all deviation from the Orthodox Standard; for which purposes the Committee had been appointed. The Remonstrants, however, preferred to wait a year—trusting to the chapter of accidents, but determined if no return to liberalism was manifested to lay on the table their protest and retire.

J. KENNEDY.

## Moscow before the War.

I had decided that my holiday tour should be to the Northern Capital, with Mr. Lunn's party in the good ship Argonaut. We embarked at Hull, one hundred and sixty of us all told. Certainly travel is a great test of character. People apparently amiable and easy-going when taken out of the usual rut develop petty jealousies and selfishness undreamt of by their acquaintances. On the whole we were very happy and made the best of things as all wise travellers learn to do. I had not pleasant memories of the North Sea on two previous experiences, but on this occasion all went well. I had declared there was one sea I did not dread, and that was the tideless Baltic. Alas, for my ignorance! It was very rough and many of us were *hors de combat.*

We paid delightful visits to Christiania, Copenhagen and Stockholm, and landed safe and sound in St. Petersburg. We drove through the city to the station for Moscow, but as it was dark we were not able to judge what it was like. Finally, we were all aboard the train. It was an all-night journey, and sleeping berths had been secured. There was the ladies' end of the train, and the gentlemen went forward. We had been given a parcel containing a hard boiled egg and bread and butter, and en route delicious Russian tea and slices of lemon served in a glass were procured at a station.

Next morning at 10 o'clock we arrived at Moscow. We were accommodated in two hotels, and mine was the Berlina. Never in all my experience did I drive on such streets. Ruts, deep holes, and big stones were encountered and every moment you expected to come to grief. A traveller once said, "Moscow is the most curious and un-European city he had ever visited." We were armed with our cameras, but no one is allowed to photograph in Russia without a permit. We were told, however, the permit only leads to

trouble. On a previous visit a lady of the party had just settled down to sketch when a policeman appeared. She showed him her permit, but as he could not read he landed her up to the prefect. Each time she attempted to work she went through the same experience and finally in despair she had to give it up. "Hide your cameras as best you can," said the conductor, "and remember within the Kremlin walls no photography is allowed." Nevertheless, some of our best snapshots were secured there.

Our first walk was to the famous Red Square. Facing it are the walls of the Kremlin, and to the left is St. Basil, that strange bizarre church said to be "the most original monument in the world recalling nothing ever seen and belonging to no style." It was built in 1555. The architect was an Italian, and a legend relates his eyes were put out so as to prevent him producing another of equal merit. It has eleven domes, each of different colour and design. Napoleon occupied it as a stable and when leaving Moscow ordered it to be destroyed. Happily in the confusion this was not carried out. The interior was as curious as the outside. The centre chapel is an octagon surrounded by eight chapels of similar shape. St. Basil, a prophet and miracle worker, is buried in the crypt.

The Russo-Greek church rejects, as idolatrous, any graven or moulded image, but allows that an ikon or sacred picture painted or in mosaic on a flat surface does not break the second commandment. It seemed to me the older and uglier the picture so much the more was it venerated. What it lacked in beauty was compensated by the number of precious stones with which its background was encrusted.

We entered "The Grand," a famous restaurant in the Red Square, and were refreshed by delicious tea. Innumerable waiters were flitting about dressed in immaculate white trousers and overalls and red girdles, into which was stuck in handy a corkscrew.

Close by is the little Chapel of the Virgin which contains one of the most sacred ikons. People were kneeling outside the shrine and nuns were selling little copies of the picture and collecting money at the door. Every passer-by stood and crossed himself, and when the Czar arrived in Moscow, it was here he came first to pay his devotions. Hare tells us this Virgin keeps a carriage and four, and she pays numerous visits to give her blessing. She attends weddings and visits the sick, her fee being from 500 to 1,000 roubles. When the invitations are too numerous to be accepted a message is sent that "the Holy Mother" is tired and cannot come."

The Kremlin, or fortress, is a great space enclosed by stout battlemented walls, which are pierced by five gates. Over "the Redeemer's Gate" is a most sacred ikon with a lamp burning before it. Every one passing under it, from the Czar down, must bare their head. Within the walls are churches, a palace, a noted belfry, an arsenal, and a very fine memorial to Alexander the Second. From the Memorial is a fine view of the city with its churches and innumerable gilt cupolas dominating it, and the river wending its way, and here we had our first and only trouble with photography. We saw soldiers bearing down upon us, and one of our party was seized by the arm. There were loud voices in an unknown tongue and menacing gesticulations, and the poor man white as a sheet was terribly frightened. However, our conductor, whether by blandishments or the silver key, we knew not, saved the occasion and the culprit with a warning was set free. The first church we visited, the most sacred of all, "The Assumption," was build A.D. 1326. In this small church, containing priceless treasures, the Czars crowned themselves. On this occasion only they entered the sacred door of the inner sanctuary, and taking the bread and wine from the altar

they partook of the elements with the clergy. A hideous ikon of the Madonna, said to have been painted by St. Luke, hung on the ikon osta or screen. It glittered with diamonds and jewels valued at £45,000.

Close by is the Cathedral of St. Michael, in which the Czars have all been baptised and married. The French made this their store-house. They looted the treasury, but left behind the gold frame of the ikon thinking it was made of brass. The third church is that of " The Annunciation " and there all the princes and kings, up to the time of Peter the Great, were buried.

We visited the Palace, and of the many I have been privileged to see it was the most magnificent. The Halls of St. George, St. Alexander, and St. Andrew were grand beyond description. The walls are lined with moire antique in the colours of their Order and the chairs upholstered to match. The Hall of St. George in white and gold impressed us by its elegance and beauty. In the hall of St. Catherine the Czarinas held a drawing-room after their coronation. It contained lovely furniture and vases. I thought the regalia of Austria could not be surpassed, but that of Russia in quantity and splendour seemed far finer. The Kremlin is also famous for " the big gun that never fired a shot," and " the great bell that never rang." The gun was cast in 1586 and weighs 40 tons. It is surrounded by huge cannon balls. Beside it is the arsenal, and there we saw 875 guns captured in war and many of them bore the initial of Napoleon. " The bell that never rang " stands on a granite pedestal at the foot of the great Belfry Ivan Veliky in which it was to have been hung. It was cast in 1773, but of the metal of a huge ancient bell. Its composition was weakened by the jewels which the Moscow ladies with pious intent threw into the liquid metal. It weighed over 211 tons. But before it was lifted into place some rafters fell on it and broke a great piece out of the side.

The Church of the Saviour was the most recently built of all the 450 in Moscow. It took 41 years to build it, and it cost one and a half million pounds. It is entirely composed of Russian materials and the decoration is all by the hands of Russian artists. When we entered we found an immense congregation, it being the great feast day of the Assumption. We were in a gallery and we looked down upon a strange scene. The eternal crossing of themselves and touching the ground with their foreheads had a weird effect. To me it was too sad and pitiful, and I was glad to come away. There is no instrumental music allowed in the Greek service. The unaccompanied voices were magnificent in volume and tone. There are no seats provided, and the congregation have to stand. As the service sometimes lasts three hours the people must be worn out before it is over.

We drove to the Sparrow Hills, whence we were told the best view of the city could be obtained. It was from here Napoleon saw it first, and exclaimed " Moscow at last." The dust on the road must have been inches deep, and when we reached our journey's end we were in a sad plight. At first there was little of interest en route, but when we got into the birch woods we were charmed. The trees are planted in straight lines and their tall trunks with their white mottled bark looked like rows of marble columns. The view from the Restaurant was charming, the river Moskva winding through the wooded banks and the city in the distance with its gilt cupolas and bright roofs.

Those of us who had the courage to venture out alone had some funny experiences. With the language of which we knew not a single word, and an alphabet like hieroglyphics we could neither ask our way nor read the names of the streets. On one occasion I lost my bearings. Fortunately I knew the name of the hotel

and every policeman I encountered I said "Berlina." Where he pointed to I followed and finally reached my destination. One morning I went to the market to procure snapshots of the country people. On my return a policeman came up to me. I trembled, expecting him to arrest me and take my camera. To my infinite relief I saw a smiling face. He bowed, squared his shoulders, and patted his breast. Then it dawned upon me he wanted to be photographed. He was standing in the shade, so taking his arm I placed him on the right spot and took him. His picture is one of my treasured possessions. The company were greatly amused by this story, and the conductor threatened he would inform the Prefect I was leading his men astray.

Chronicles record the existence of Moscow as early as 1147 A.D. About a century later it was burnt by the Tartars. Rising from its ashes at the end of the 13th century it became the seat of a Grand Duchy. By the early part of the 15th century it was a flourishing city and possessed many fine churches. In 1572 the Crimean Tartars attacked it and it was again reduced to ashes and 100,000 of the inhabitants perished. Then we come to the tragedy of 1812, when the city was fired by order of Count Rostopckin so as to clear it of the invading legions under Napoleon. Alas for the tragedy of to-day! We wonder when and how the Russians will assert their manhood and clear themselves of the wicked and immoral government that has plunged them into such a state of chaos.

## Listening-in.

The sea-shore, a little valley opening out on it, a little house in the valley, and overhead from side to side stretches a wire. This is in Ulster. Within the little house can be heard a man speaking, and now a band playing —that is in Glasgow. Turn a little knob, it may be a lecture on Switzerland being given in Newcastle-on-Tyne, a concert in Birmingham, another in Manchester.

When the wireless telegraphy first came into use, a man in India wrote a very learned book to show that such a thing was an utter impossibility. Nevertheless, Marconi had got the apparatus to work, and even in India, simultaneously with Marconi, and independently, Prof. Chandra Bose had given demonstrations of it. Now we have the wireless telephone, which is the hobby of many a boy. Prof. Oliver Lodge has long advocated his claim that the human brain is the greatest receiver and transmitter of still more rapid vibrations than those of sound, namely, those of thought, and he calls it telepathy. The statement, "Where two or three are gathered together in my name, there am I in the midst of them to bless them and do them good," would not be disputed so far as the presence of God is concerned; but when applied to Christ has been received with reserve by many who desire to reason things out for themselves. Sir Thomas More said, a man might be reflected in a thousand mirrors at once, and so might Christ be on a thousand altars.

This wireless telephone suggests that at a higher stage man might have an extension of consciousness which would make possible the dispensing with the mechanical apparatus, which now makes possible the hearing at will in places far distant; and the consciousness of the Master might, therefore, be so great that he could give his attention at any centre he chose and project a part of his consciousness there, so that in a very real sense his presence would be there. If Jesus were not the Supreme Being, who was at any rate Christ.

Other thoughts are suggested by these sounds which come so clearly from afar. One has to be in the silence, with attention closely concentrated, waiting to hear. That is the attitude of mediation, the waiting for the Spirit, the opening of the window of the soul for the flash of the inner light, for the witness of His Spirit with ours. ULLIN.

## "Outlines of the History of Presbyterianism in Ireland."

A short time ago the present writer took up his copy of "The Irish Unitarian Magazine and Bible Christian" for the year 1846, and soon found himself reading with deep interest a series of articles on the above subject. The fact that they were written by the Rev. H. Montgomery, LL.D., gave to them special interest, but they were also so brightly and attractively penned that they gained thereby still greater appeal. The memory of the great struggle which led to the formation of the Remonstrant Synod of Ulster was still fresh in the writer's mind and he refers to it with impassioned eloquence from time to time. But, quite apart from the then dominating interests, there is so much of permanent worth in Dr. Montgomery's articles that we propose letting our readers have the benefit by giving excerpts in this and later issues of the magazine. We confidently believe that along with this object we shall also create wider interest in and more concern for our own particular Non-Subscribing Church.

Having referred at the outset to man's impelling desire to be acquainted with his antecedents, with the consequent production of works of biographical and historical character, Dr. Montgomery goes on in these words to indicate his own purpose :—

"My object is not to produce a laboured and erudite record, filled with minute details and lengthened documents, but simply to give 'an *Outline* of Presbyterian History in Ireland,' as connected with events which have, in past times, exercised a powerful influence on the progress of religious truth and liberty, and which may continue to affect the most important interests of society in all coming time. As Presbyterianism, however, did not originate in Ireland, a few preliminary statements will be necessary to a proper understanding of that portion of Ecclesiastical History, which it is my principal object to illustrate.

"The name *Presbyterian* is derived from the Greek word which signified *an elder*, or a person of mature years ; and it had its origin in the peculiar circumstances of the Apostolic Church. The only adequate teachers of religion, immediately after the ascension of our blessed Saviour, were his commissioned apostles, to whom he said—'Go ye into all the world, and preach the gospel to every creature.' In the execution of this glorious commission, they gradually collected around them, first in Jerusalem, and then in many portions of Asia and Europe, societies of men and women, who, on renouncing Judaism or heathenism, were admitted into the Christian Church by the ordinance of baptism. In these Societies, there were necessarily some men of superior intelligence, gravity, and personal influence, who readily acquired a correct knowledge of the gospel, and possessed an aptitude for explaining its principles to others. When the apostles, therefore, went forth to establish new churches, these individuals, being persons of eminent piety, and usually of a reverend age, became the pastors or teachers of the several societies to which they respectively belonged. They were, therefore, sometimes distinguished by the name of *presbyters* or *elders*, on account of their age ; and sometimes by that of *bishops* or *overseers*, because they had the superintendence of a particular congregation.

"Every one knows, at least every Greek scholar knows, that the same individual was sometimes called *presbyter* and sometimes *bishop*—the difference of name implying no difference of office. To aid these presbyters or bishops, especially in distributing alms to the poor, every congregation appointed certain persons of approved wisdom and virtue, who were denominated *deacons* or *attendants*—holding an office precisely analagous to that of our

*elders*, or, as they are still called in Scotland, *deacons*. The elders or presbyters administered the word and sacraments; and we have reason to believe that on important occasions, the elders, deacons, and, perhaps, other grave members of the several congregations or churches, in a particular locality, came together in order to consult on affairs of common concern. But at those meetings no man claimed superiority over another, on the mere ground of office. No doubt, as in all public assemblies, some individuals of superior talent, eloquence, or virtue, naturally obtained *personal* ascendancy, but 'in official dignity, there was none before or after another'—all were perfectly equal, as were the apostles themselves —'one being their Master, even Christ, and they all being merely brethren.' Here, then, we have a true Apostolic Church, with no creed but the gospel—with no single pastor lording it over his fellows—with no conclave of elders and deacons prescribing rules of faith and modes of worship to 'the freemen of Christ.' And is not this the exact model after which our own untrammelled Presbyterian Church has been constructed? Our ministers are all as well entitled to be called bishops, as the bishop of Rome or of Canterbury; and our people are as free to elect their own teachers, and regulate their own spiritual concerns, as were the Christian converts of Jerusalem or Antioch. In fact, although there were always ambitious men in the church (as there still are), who laid claim to ecclesiastical superiority, there was no recognised domination of bishops over other pastors, such as that which is now exercised in Episcopal churches; nor was there any fixed standard of faith except the Holy Scriptures, until the year 325, when Constantine the Great, to serve political ends, unhappily took the Christian priesthood under his imperial protection. From that disastrous alliance, sprung the names and powers of patriarchs, archbishops, bishops, and the entire tribe of subordinate authorities, to correspond with the dignities of the various civil officers who presided over the several districts of the empire.

"If antiquity, therefore, give any claim to respect, or afford any criterion of purity in doctrine, ours is the most ancient church in Christendom. Like the apostolic presbyters or bishops, our pastors are all equal; like the early deacons, our elders are freely chosen by the people; and like the primitive believers, our churches elect those who are to preside over them in spiritual concerns."

(*To be continued.*)

## New Books.

"Because Men are not Stones," by Jabez T. Sunderland. (The Beacon Press, 25 Beacon Street, Boston, U.S.A. 164 pages. $1.50 post paid.)

The author of this book is known to many British readers, and his helpful work, "The Origin and Character of the Bible," made many friends. We believe that Mr. Sunderland has achieved a like useful end in this thoughtful study. The ground which is covered can best be understood by a reference to the chapter headings:— I., "The Soul's Cry for God"; II., "The Higher Conception of God"; III., "God and Life's Deep Experiences"; IV., "God and Human Sorrow"; V.," God and Great Calamities"; VI.," Robert Ingersoll's: "I think if I had been God I could have made a better world"; VII., "God who Knows and Cares"; VIII., "Working with God." The arresting and rather unusual title of the book is explained in the author's Foreword, the latter indicating quite helpfully the end sought to be attained in the subsequent articles:—

"Does God know? Does God care?

"Are not these the profoundest questions, and the most vital, that men can ask? Are they, or are they

not, also, the most tragic? Unless we are living utterly thoughtless and shallow lives, we all ask them. We all *must, because we are men, and not stones.*" The author then adopts the attitude of the thoughtful enquirer and deals with these fundamental religious questions in a most suggestive manner. His answers show not only great powers of clear thinking, but his wide reading furnishes apt and telling illustrations. One example must serve, but it is all the more effective because told concerning Emerson and incidentally reflects his view of the disciplinary effect of sorrow in human life. In occurs in the chapter on "God and Human Sorrow":—

> "A friend of Emerson tells this story of the great Concord seer:—
>
> "Once I was standing with him at a college exhibition, where a young man, in whom we were both interested, had taken the highest honours. Turning to Emerson I congratulated him, as I congratulated myself, upon the great success which our young friend had achieved. He replied, 'Yes, I knew he was a fine fellow. And now, if only something will but fall out with him amiss—if for some reason he should become unpopular with his class; or if his father should fail in business, thus throwing him upon his own exertions, or if some other misfortune should befall him—then I think all will be well with him.' At that time I was young enough, and shallow enough to be surprised and indignant at what he said. I did not then know, what afterwards I found out, that when Emerson himself was but eight years old his father had died, and that to the penury of those early days, to his mother's determination that the boy should be trained at Harvard College, to the careful struggles by which each penny was made to work the miracle of the broken bread by the Sea of Galilee, he owed, or believed he owed, much of the vigour, the strength and the manhood of his own life."
>
> "It was this experience of his own that opened Emerson's eyes to his young friend's need of something more rigorous than sunshine and ease and popularity to give him moral fibre."

In this way the author points his conclusions, and carries his readers along both keenly interested and stimulated. The problems discussed are in themselves so stupendous that one does not look for final solutions anywhere, but in Mr. Sunderland's book will be found ample justification of the author's own statement: "The following pages have been written with the hope of doing a little to bring into view such an answer, modest, simple, undogmatic, not theological as the word is generally understood, but religious and wholly practical; based on man's reason, but, more than that, based also on his entire moral and spiritual nature—pre-eminently the answer of *man's deep heart, of God in man's soul*—and in so far as it is that, surely the *eternal answer* and the *true*."

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"The Story of a Nonconformist Library," by H. M'Lachlan, M.A., D.D. (Longmans, Green & Co., London, E.C.4. 7/6 net.)

Following upon the completion and opening of the new library at the Unitarian Home Missionary College, Manchester, this compendious work by its Principal was most timely and informing. For many years the contents of the library remained practically unknown even to students of the college. Henceforward, it will be inexcusable if it does not appeal increasingly to a very much wider circle of readers. The above work sets forth in most careful and comprehensive manner to speak of the Institution of the Library, of its varied contents, and of the many interesting and diverse ways whereby many of the books found their way to a common centre and control. All this is remarkably well done and indicates

the most amazing industry on the part of the learned principal. He contrives to tell his story well and to leave the attentive reader better informed than ever before as regards his religious ancestry. We learn much of men like Priestley, whose works in many editions are part of the rich collection of books housed at Summerville. Knowledge, minute and accurate, is written clearly on every page, and the mere dovetailing in of so many facts must have involved tremendous pains. Yet the story is clear and convincing, the author's purpose evolved with perfect coherence. We congratulate the author most heartily on the successful accomplishment of a difficult but very necessary piece of work.

Yet the history and description of the library in Manchester represents only part of the author's task. His work contains other very important studies. The accounts of "Liberal Dissent a Hundred Years Ago," of "The Manchester Socinian Controversy," of "The Christian Brethren Movement," are most informing. We can well imagine that many thoughtful members of our English churches will receive gratefully the descriptive sketches of their spiritual progenitors. It is a clear gain to have such studies brought together in attractive and easily accessible form. The printing has been admirably done, and considering the multifarious facts and figures comprised in Dr. M'Lachlan's book the result is altogether remarkable. The few slight errors we have noticed will no doubt be corrected when, as we hope, a second edition is called for. Thus on p. 12 the name of Cruikshank needs no final letter *s*. though on page 57 the word *strictly*, the third line from bottom of page, would be the better for another *t*. On page 82 the capital letter *S* has disappeared from the beginning of the last line. The fact that these represent all the errors we have noted is proof of the care with which the book has been prepared and printed.

## Ordination Service at York Street.

Despite very unfavourable weather there was a good attendance at York Street Non-Subscribing Church on August 29th, when the Rev. A. L. Agnew, B.A., was ordained to the Ministry by the Presbytery of Antrim. The Moderator (Rev. J. D. Davies) was responsible for the opening devotional part, and also gave an exposition of Presbyterian Church Government. The questions to the Minister and Representative of the congregation were also put by Mr. Davies.

The Rev. John Begg, of Downpatrick, was, as the last settled minister in the Presbytery, responsible for the sermon. Its subject was: "The Religious Mind," and was based on Isaiah xxvi. 3: "Thou wilt keep him in perfect peace, whose mind is stayed on thee." The preacher emphasised that in human life, as in outer nature, some clue to the religious mind could be outwardly discovered. Yet its essential character was subjective, that is, it consisted in the inward witness of the spirit rather than in yielding obedience to external guidance. But inward concern and constitution did not mean morbidness. Truly to live from within meant right development of power and of faculty. It also meant serenity of spirit, the sense of security in God, the consolation of divine peace.

In response to the questions addressed to the candidate the latter gave a clear and courageous expression of his religious principles and beliefs. We hope to be able to give this at length in our next issue.

The Ordination Prayer was feelingly given by the Rev. Alex. O. Ashworth, this being followed by the solemn ordination of Mr. Agnew to the work of the Christian Ministry. In the laying on of hands there participated not only members of the Presbytery of Antrim but also ministers of the

Presbyteries of Bangor and Templepatrick, and all alike heartily welcomed their new fellow-minister.

The charges to the Minister and Congregation were capably delivered by the Rev. W. H. Townley Tilson, M.A., after which an impressive service was concluded by the newly-appointed minister.

After the pronouncing of the Benediction members of the York Street congregation were invited to give their welcome to Mr. Agnew, and many availed themselves of the opportunity gladly and heartily. The whole proceedings were decorous and cordial, and the auspices of a happy settlement unmistakable.

Later, at the invitation of York Street Committee and congregation, numerous guests assembled at the Shaftesbury Restaurant. The Rev. Alex. O. Ashworth took the chair at the request of his old congregation. An excellent dinner was served, and this was followed by the loyal toast of "The King," proposed by the chairman. Other toasts followed, but it was clear that all others had as their natural centre and head the toast of the "Health and Prosperity of the newly ordained Minister." To this Mr. Agnew responded in fitting and feeling terms. The singing of the National Anthem concluded the proceedings.

In the evening a Social Gathering, which was largely attended, was held in the Lecture Hall at York Street. Here, again, great heartiness characterised the occasion, and it was apparent that both minister and people were harmoniously one in heart and hope.

**Ballyhemlin.**—On Lady Day, August 15th, the Sunday School and Choir, accompanied with friends, had a char-a-banc trip to Bangor. The ride there and back was most enjoyable, the day being perfect so far as weather was concerned. Bangor looked its best, with the fashionable crowds on the sea-front, and with all the open-air amusements Bangor provides, the party had a thoroughly happy time.

## Reasons for Non-Subsciption.

"A Compulsory Declaration of and a Voluntary Declaration of Belief Contrasted."

(By Athanase Coquerel, Pastor of the Reformed Church of Paris.)

A Confession of Faith, which ministers, elders, deacons, and communicants must sign, before entering on their official duties, or becoming members of a Christian church, is a source of division.

A Voluntary Declaration of Belief, which is made without the surrender of Christian liberty, which requires no imprudent signature, and demands no rash oath, is a means of peace.

A Compulsory Confession of Faith is a chain, the breaking of which requires violence, and produces scandal.

A voluntary declaration of belief is a bond of Christian brotherhood which can be unloosed without force, and abandoned without the sacrifice of kind feeling, or the excitement of evil passions.

A compulsory confession of faith is a pledge, that, from the moment the believer unites with the church, or assumes the functions of a Christian Minister, until the close of life, he will think the same upon all the solemn and important truths of religion ; that is in anticipation of the future.

A voluntary declaration of belief is an humble recognition of the ability of Providence to vouchsafe more light, and grace, and means of edification, and effusion of his Holy Spirit ; this leaves the future in the hands of God.

A compulsory confession of faith dispenses with, and proscribes, inquiry.

A voluntary declaration of belief implies investigation, and demands its fullest aid.

A compulsory confession of faith presupposes and perpetuates a tyranny over conscience.

A voluntary declaration of belief guarantees mental freedom.

A compulsory confession of faith attempts to secure unity, by excluding from the church and the ministry whoever rejects any doctrine which it implies ; thereby it creates dissent.

A voluntary declaration of belief secures unity, by excluding none who do not exclude themselves ; it is thus a rallying point for all.

A compulsory confession of faith provides for an external superficial uniformity of profession, of Liturgy, and of ceremonial observance.

A voluntary declaration of belief secures a real harmony of thought, agreement of conscience, spirit, and heart, a mutual sympathy in prayer and in ceremony.

A compulsory confession of faith is an engagement made with man.

A voluntary declaration is a promise made to God.

A compulsory confession of faith is an act of submission to the decree of man : it recognises the authority of Moses and the Prophets, but adds to their testimony the commands of non-inspired teachers.

A voluntary declaration of belief is an act of submission to the decree of God : it alone recognises as authoritative Moses and the Prophets, and the inspired Word.

A compulsory confession of faith is, in a great degree, the device of a worldly policy: it prostrates the church before the civil authority, and beseeches the powers of this earth to sanction and protect religious truth.

A voluntary declaration of belief is a purely spiritual act, which leaves to the Church of Christ its intact dignity, and forbids the intrusion of worldly authority into the sanctuary of God's truth.

A compulsory confession of faith may be made from motives of worldly interest.

A voluntary declaration of belief is in its very nature disinterested.

A compulsory confession of faith often begets hypocrisy, and tolerates mental reservation.

A voluntary declaration of belief implies sincerity and candour.

A compulsory confession of faith was unknown to the Apostolic Church : we never hear of the Apostles or Disciples signing creeds, or swearing to confessions.

A voluntary declaration of belief was always required of the Primitive Disciples : the discipline of the early churches always implied such.

A compulsory confession of faith is an insult to the Book of God, and virtually declares that the preacher cannot make the Scriptures the sole basis of his ministrations, and hope thereby " to save himself and them that hear him."

A voluntary declaration of belief is a homage to the supreme anthority of God's Word, and recognises as its holy aim the union of believers in the bond of peace, and not their agreement in inflexible and inoperative dogmas.

A compulsory confession of faith is a sure means of traversing the command of St. Paul, and of not receiving him who is weak in the faith, but of having with him doubtful disputations.

A voluntary declaration of belief is a means of receiving the halting Christian, and avoiding unprofitable controversy.

A compulsory confession of faith abrogates the command, " Prove all things : hold fast that which is good : " one examination suffices for all ages, and the good is prescribed for ever.

A voluntary declaration of belief fulfils the precept of St. Peter ; " Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

A compulsory confession of faith teaches the believer to say, first of all, " I am of Paul," or " of Apollos," or " of Cephas"; and then to add, and " of Christ."

A voluntary declaration requires, first of all and solely, "I am of Christ."

A compulsory confession of faith will not allow "every man to be fully persuaded in his own mind," as the Apostle Paul requires.

A voluntary declaration of belief respects this sacred privilege, and consecrates this, and all the other liberties of the Christian.

A compulsory confession of faith annuls the precept of St. John: "Believe not every Spirit, but try the Spirits whether they be of God."

A voluntary declaration of belief not merely maintains this as a right but imposes it as a duty.

Finally—

A compulsory confession of faith, in defiance of St. Paul's declaration, places faith above all things.

A voluntary declaration of belief gives faith its proper rank, in recognising charity as a more excellent virtue.

## Reports.

**Belfast : First Church.**—During the minister's holidays the pulpit was supplied by visitors from England, Wales and Washington, U.S.A. Considering the number of families away for holidays the attendances were fairly well maintained. With the re-opening of Sunday School on September 2nd, affairs in both church and school will assume a normal character. To meet, and if possible, mitigate, the widespread ignorance concerning certain aspects of liberal Christianity the minister (Rev. H. J. Rossington, M.A., B.D.) is to deliver a series of Sunday Evening Sermons beginning on September 9th. They will deal with "Popular Fallacies" regarding "Biblical Criticism," "Reason and Revelation," "Salvation and Society," "Old Creeds and New Needs" "Heaven and Hell,"

**Ballee.**—At a recent congregational committee meeting it was officially intimated that the late Mr. William Hugh Chambers, The Quarter, had bequeathed £100, the interest on same to be allocated to the general repair fund of the Church to which the deceased gentleman was so deeply attached during a lifelong association. The committee unanimously decided to invest the donation in 5% War Stock, and to apply the interest to the desired purpose. The matter of the revision of the names of the trustees for Church investments came up for consideration, and it was agreed to appoint in this capacity Messrs. William Cavan, Robert M'Cullen, John M'Mechan, jun., and John D. Stitt, all connected with the congregation. The work of painting manse and church property was placed for execution in the hands of Mr. Robert I. Chambers, a member of our neighbouring Downpatrick congregation.

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**Ballycarry.**—The village of Ballycarry was en fete on August 18th, on the occasion of the opening of the cake and fancy fair at the schools in connection with the First Presbyterian (Unitarian) Church. Rev. W. G. Marsden, minister of the congregation, alluded to the successful efforts that had been made by the congregation in extending their schoolroom by adding a large class-room. These schools were entirely undenominational, and were doing a fine educational work. It was expected from the enthusiasm of all the workers that the balance of debt incurred in connection with the extension would be considerably reduced by the present effort to liquidate it. The principal stallholders were :— Mrs. Marsden, Mrs. Feeney, Mrs. Wisnom, Mrs. E. Wisnom, Mrs. J. M'Kee, Mrs. Millar, Mrs. W. Millar, Mrs. Dunlop, Miss Adrain, Miss Service, Miss M'Meekin, Miss Robinson, Miss Nelson, Miss Robinson, Miss M'Kinstry, Miss Hamilton, Miss Caldwell, Miss Feeney, and Miss Wisnom. There were musical recitals at inter-

vals, and during the afternoon the sale was largely patronised.

* *

**Cairncastle Old Meeting House.**—The Sunday School Treat was held on the 31st July, and in spite of the weather was greatly enjoyed. Tea was provided in the Schoolroom, after which there were all kinds of sports and games, both in the schoolroom and on the road adjoining. Unfortunately the grass was so wet that it was impossible to go to the field as intended. A swing added greatly to the enjoyment of the young people. The Cairncastle Band came later in the evening, and as is usual on these occasions we ended up with a very well attended dance for which a permit had been obtained.

* * *

**Comber.**—The annual Floral Services were held on Sunday, July 1st. There were large congregations present at both services. An interesting feature at the morning service was the procession into the church of about eighty of the younger scholars, each carrying a bunch of flowers which were handed to the minister, who placed them on a table in front of the pulpit. The flowers were sent afterwards to the Belfast Children's Hospital. The scholars sang a number of hymns and the anthem "The Lord is my Shepherd" in a pleasing manner at both services, the minister delivered two appropriate addresses, and Miss Andrews presided at the organ. The collections taken up on behalf of the Sunday School Fund showed a considerable increase over those of recent years.—The annual Sunday School Outing took place on Saturday, July 28th. Nearly two hundred scholars and parents journeyed to Donaghadee. We were favoured with beautiful weather. Tea was partaken of at the Railway Pavilion on our arrival. We then proceeded along the shore towards Millisle, where successful sports were held. There was very keen competition in all the events, and a pleasant afternoon was thus spent. All afterwards returned to the pavilion where another tea was enjoyed. A stroll round the town ended a very enjoyable outing and much credit is due to the teachers for their painstaking efforts to make the day a happy one for the little ones.

* *

**Dromore.**—A party, numbering almost 700, of the scholars of our own School and the Cathedral School (Episcopal), along with their teachers and friends, travelled to Newcastle by special train on Thursday, July 19th. On entraining at Dromore the weather was not at all kindly, the rain falling heavily, but happily, on reaching Newcastle, the clouds had dispersed, and for the rest of the day there was almost unbroken sunshine, which helped to make the event one of the happiest ever held in connection with the Dromore School. Through the kindness of a member of the congregation and well-wisher of the Sunday School, who desired that his name should remain anonymous, the burden of cost fell lightly on the School Committee, this friend having generously given £10 towards the expenses. Luncheon and tea were served to the scholars in the pavilion adjacent to the Station, and needless to say were much enjoyed by them. The entire arrangements were in the hands of the teachers, to whom grateful acknowledgments are due, and in particular to Mr. E. Boal who was indefatigable in his efforts to make the day successful.

* *

**Mountpottinger.**—The members of the congregation assembled in goodly numbers in the School Room on June 27th to bid farewell to Mr. and Mrs. W. J. Malcolm and their daughter Edith, who were on the point of leaving to join relatives in the United States. The chair was occupied by the Rev. M. Watkins, who spoke in feeling terms of the great loss the congregation was sustaining by the departure of these members who had taken such an active part in the Church work

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generally, and subsequently called upon Miss Davidson as the oldest member of the church to present on behalf of the subscribers a Silver Tea Service, as a mark of appreciation and regard from those who were left behind. Mr. H. Thomas, Mr. John Allen and Mr. E. R. Jackson all added their tribute to our departing friends and wished them every success and happiness in their new life. Mr. Malcolm, who was evidently much moved, returned thanks on behalf of his wife and daughter, and subsequently Mrs. Malcolm was prevailed upon to say a few words. During the evening light refreshments were served and a musical programme was rendered to which contributions were forthcoming from Rev. M. Watkins, Messrs. L. Watters and D. Grant, whilst Miss A. Beattie and Mrs. John Allen also helped to entertain the company, being supported at the piano by Miss J. Mitchell and Miss B. Ashworth.

[Through an oversight the above report has been unduly delayed. It should have appeared in the August number. We regret that its appearance is somewhat belated.]

## DEATH.

CLARKE—August 9th, 1923, at his residence, Quitty, Dromore, Co. Down, Alexander, beloved husband of Elizabeth Clarke. Interred in the Dromore Unitarian Churchyard.


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